

WITCH OF ENDOR.

A Type of the Fallacies of So-Called Modern Spiritualism.

WITCHCRAFT AND SORCERY.

Dr. Talmage Warns People Against What He Terms the Religion of Ghosts.

In this discourse Dr. Talmage discusses a theme never more under exploration than at this time and warns people against what he calls a religion of ghosts; text, I Samuel xxviii, 7: "Behold, there is a woman that hath a familiar spirit at Endor. And Saul disguised himself and put on other raiment and he went, and two men with him, and they came to the woman by night."

Trouble to the right of him and trouble to the left of him, Saul knew not what to do. As a last resort he concluded to seek out a spiritual medium or a witch or anything that you please to call her—a woman who can communicate with the spirits of the dead world. It was a very difficult thing to do, for Saul had either slain all the witches or compelled them to stop business. A servant one day said to King Saul, "I know of a spiritual medium down at the village of Endor."

"Do you?" said the king. "Night falls, Saul, putting off his kingly robes and putting on the dress of a plain citizen, with two servants, goes out to hunt up this medium."

Saul and his servants after awhile reached the village, and they say, "I wonder if this is the house," and they look in, and they see the haggard, weird and shriveled up spiritual medium sitting by the light on the table surrounded by images and divining rods and poisonous herbs and bottles and vases. They say, "Yes, this must be the place." One loud rap brings the woman to the door, and as she stands there, holding the candle or lamp above her head and peering out into the darkness, she says, "Who is here?" The tall king informs her that he has come to have his fortune told. When she hears that she trembles and almost drops the light, for she knows there is no chance for a fortune teller or spiritual medium in all the land. But Saul having sworn that no harm shall come to her, she says, "Well, who shall I bring up from the dead?" Saul says, "Bring up Samuel." That was the prophet who had died a little while before.

I see her waving a wand, or stirring up some poisonous herbs in a caldron, or hear her muttering over some incantations, or stamping with her foot as she cries out to the realm of the dead: "Samuel, Samuel!" Lo, the freezing horror! The floor of the cement opens and the gray hairs float up into the forehead, the eyes, the lips, the shoulders, the arms, the feet, the entire body of the dead Samuel—wrapped in sepulchral robe, appearing to the astonished group, who stagger back and hold fast and catch their breath and shiver with terror.

The dead prophet, white and awful from the tomb, begins to move his ashen lips, and he glares upon King Saul and cries out: "What did you bring me up for? What do you mean, King Saul?" Saul, trying to compose and control himself, makes this stammering and frightened utterance as he says to the dead prophet: "The Lord is against me, and I have come to you for help. What shall I do?" The dead prophet stretched forth his finger to King Saul and said: "Die tomorrow!" Come with me into the sepulcher. I am going now. Come, come with me! And lo, the floor again opens, and the feet of the dead prophet disappear and the arms and the shoulders and the forehead! The floor closes. Oh, that was an awful scene!

We are surrounded by mystery—before and behind us, to the right of us, to the left of us, mystery. There is a vast realm unexplored that science, we have no doubt, will yet map out. He who explores that realm will do the world more service than did ever a Columbus or an Amerigo Vesputi. There are so many things that cannot be accounted for, so many sounds and appearances which defy scientific investigation, so many things approaching the spectral, so many "ghosts" which do not seem to have a sufficient cause.

To unlatch the door between the present state and the future state all the fingers of superstition have been busy. We have books entitled "Foot-falls on the Boundaries of the Other World," "The Databal Law," "Between This World and the Next," "Researches into the Phenomena of Spiritualism" and whole libraries of hocus pocus, enough to deceive the very elect. I shall not take time to rehearse the history of divination. Delphic oracles, sibyl or palmistry or the whole centuries of imposture.

Modern spiritualism proposes to open the door between this world and the next and put us into communication with the dead. It has never yet offered one reasonable credential.

When I read Saul in my text consulting a familiar spirit, I learn that spiritualism is a very old religion.

Spiritualism in America was born in the year 1847. Why did it come into the country, N. Y. when one night there was a loud rap heard against the door of Michael Weekman; a rap a second time, a rap a third time, and all three times, when the door was opened there was nothing found there, the knocking having been made seemingly by invisible knuckles. In that same house there was a young woman who had cold hand passed over her face, and, there being seemingly no arm attached to it, ghostly supplicants were excited.

After awhile Mr. Fox with his family moved into that house, and then they had bangings at the door every night. One night Mr. Fox cried out, "Are you a spirit?" Two raps—answer in the affirmative. "Are you an injured spirit?" Two raps—answer in the affirmative. They knew right away that it was the spirit of a peddler who had been murdered in that house years before and who had been robbed of his \$500. Whether the spirit of the peddler came back to collect his \$500 or his bones I do not know.

The excitement spread. There was a universal rumormongering. The Hon. Judge Edmonds declared in a book that he had actually seen a bell start from the top shelf of a closet, heard it ring over the people that were standing in the closet, then, swung by invisible hands, it rang over the people in the back parlor and floated through the folding doors to the front parlor, rang over the people there and then dropped on the floor. A senator of the United States, afterward governor of Wisconsin, had his head quite turned with spiritualistic demonstrations. The tables tipped, and the stools tilted, and the bed-

steads raised, and the chairs upset, and it seemed as if the spirits everywhere had gone into the furniture business! Well, the people said: "We have got something new in this country. It is a new religion!" Oh, no, my friend, thousands of years ago, we find in our text, a spiritualist.

Nothing in the spiritualistic circles of our day has been more strange, mysterious and wonderful than things which have been seen in the past centuries of the world. In all ages there have been necromancers, those who consult with the spirit of the departed; charmers, those who put their subjects in a mesmeric state; sorcerers, those who by taking poisonous drugs see everything and hear everything and tell everything; dreamers, people who in their sleeping moments can see the future world and hold consultation with spirits. Yes, before the time of Christ, the Brahmins went through all the table moving, all the furniture exciting movement, which the spirits have exploited ever since. They have the same thing over and over again, under the manipulation of the Brahmins. Now, do you say that spiritualism is different from these? I answer, all these delusions I have mentioned belong to the same family. They are exhumations from the unseen world.

What does God think of all these delusions? He thinks so severely of them that he never speaks of them but with the thunder of indignation. He says, "I will be a swift witness against the sorcerer." He says, "Thou shalt not suffer a witch to live." And lest you might make some important distinction between spiritualism and witchcraft God says in so many words, "There shall not be among you a conjurer, or familiar spirit, or wizard, or necromancer, for they that do these things are an abomination unto the Lord." The Lord God Almighty in a score of passages which I have not now time to quote utters his indignation against all this great family of delusions. After that be a spiritualist if you dare!

Still further, we learn from this text how it is that people come to fall into spiritualism. Saul had enough trouble to kill ten men. He did not know where to go for relief. After awhile he resolved to go and see the witch of Endor. He expected that somehow she would afford him relief. It was his trouble drove him there. And I have to tell you now that spiritualism finds its victims in the troubled, the bankrupt, the sick, the bereft. You lose your watch, and you go to the fortune teller to find where it is.

You lose a friend; you want the spiritual world opened, so that you may have communication with him. In a highly wrought, nervous and diseased state of mind you go and put yourself in that communication. That is why I hate spiritualism. It takes advantage of one in a moment of weakness, which may come upon us at any time. We lose a friend. The trial keeps, she, suffocating, almost suffocating. If we could marshal a host and storm the eternal world and recapture our loved one, the host would soon be marshaled. The house is so lonely. The world is so dark. The separation is so insufferable. But spiritualism says, "We will open the future world, and your loved one can come back and talk to you. Though we may not hear his voice, we may hear the ray of his hand. So, take the table. Sit down. Put your hands on the table. Be very quiet. Five minutes go. Ten minutes. No motion of the table. No response from the future world. Twenty minutes. Thirty minutes. Nervous excitement all the time increasing. Forty minutes. The table shivers. Two raps from the future world. The letters of the alphabet are called out. The departed friend's name is John. At the pronunciation of the letter J two raps. At the pronunciation of the letter O two raps. At the pronunciation of the letter H two raps. At the pronunciation of the letter N two raps. There you have the whole name spelled out—John, John. Now, the spirit being present, you say, "John are you happy?" Two raps give an affirmative answer.

Pretty soon the hand of the medium begins to twitch and toss and begins to writhe out, after paper and ink are furnished, a message from the eternal world. What is remarkable, the departed spirit, although it has been amid the illuminations of the heaven, cannot spell as well as it used to. It has lost all grammatical accuracy and writes as distinctly as a child. I received a letter through a medium once. I sent it back. I said, "Just please to tell those ghosts they had better go to school and get improved in their orthography." Now, just think of spirits, that the Bible represents as enthroned in glory, comes down to crawl under the table and scribble and ring the bells before supper is ready and rap the window shutter on a gusty night! What consolation in such miserable stuff as compared with the consolation of our departed friends free from toil and sin and pain are forever happy and that we will join them, not in mysterious and half utterance which makes the hair stand on end and make cold chills creep the back, but in a reunion most blessed and happy and glorious!

And none shall murmur or misdoit. When God's great sunrise finds us out. I learn still further from this subject that spiritualism and necromancy are affairs of darkness. Why did not Saul ask the Bible does not reveal it to go. Besides that, he knew that this spiritual medium, like all her successors, performed her exploits in the night. The Davenport, the Foxes, the Foxes, the spiritual mediums of all ages, have chosen the night or a darkened room. Why? The majority of their wonders have been scintillations, and deception prospers best in the night.

Still further, I learn from my text that spiritualism is doom and death to its disciples. King Saul thought that he would get help from the "medium," but the first that he sees makes him swoon away, and no sooner is he resuscitated than he is told he must die. Spiritualism is doom and death to every one that yields to it. It makes every body that is upon an audience of spiritualists—cadaverous, weak, nervous, exhausted, hands clammy and cold, voices sepulchral and ominous, bewildered with raps. I never knew a confirmed spiritualist who had healthy nervous system. It is incipient epilepsy and catalepsy. Destroy your nervous system, and you might as well be dead. I have noticed that people who are hearing raps from the future world have but little strength left to bear the raps of this world. A man can live with only one lung or with no eyes and be happy, as men have been under such afflictions, but woe beto the man whose nerves are shattered! Spiritualism sues first of all, and mightily, against the nervous system and so makes life miserable.

A man in Bellevue Hospital dying from wounds made by his own hand was asked why he tried to commit suicide, and he said, "The spirits told me to."

Parents have strangled their children, and when asked why they did it replied, "Spiritualism demanded it." It is the patronizer and forger for the madhouse. Judge Edmonds in Broadway tabernacle, New York, delivered a lecture concerning spiritualism, admitted in so many words, "There is a fascination about consultation with the spirits of the dead that has a tendency to lead people off from their right judgment and to instill into them a fanaticism that is revolting to the natural mind."

It not only ruins its disciples, but it ruins the mediums also, only give it time. The Gadarene swine on the banks of the lake of Galilee no sooner became spiritual mediums than down they went in an avalanche of pork, to the conservation of all the herdsmen. The office of a medium is bad for a man, bad for a woman, bad for a beast.

I bring against this delusion the most fearful indictment that the soul immortal. First, it makes a man a quarter of an infidel; then it makes him a whole infidel. The whole system, as I conceive it, is founded on the insufficiency of the word of God as a revelation. God says the Bible is enough for you to know about the future world. You say it is not enough, and there is where you add the Lord differ. And although the Scriptures say, "Add thou not unto his words, lest he reprove thee and thou be found a liar," you risk it and say: "Come back spirit of my departed mother, of my companions, of my little child, and tell me some things I don't know about you and about the unseen world."

If God is ever slapped in the face it is when a spiritual medium puts down her hand on the table, invoking spirits departed to make a revelation. God has told you all you ought to know, and how dare you be prying into that which is none of your business? You cannot keep the Bible in one hand and spiritualism in the other. One or the other will slip out of your grasp, depend upon it. Spiritualism is adverse to the Bible, in the fact that it has in these last days called from the future world. Christian men to testify against Christianity. Its mediums call back Lorenzo Dow, the celebrated evangelist, and Lorenzo Dow testifies that Christians are idolaters. Spiritualism calls back John Payne, and he testifies that he is stopping in the same house in heaven with John Bunyan. They call back John Wesley, and he testifies against the Christian religion, which he all his life gloriously preached. Andrew Jackson Davis, the greatest of all the spiritualists, comes to the front and declares that the New Testament is but the dismal echo of a barbaric age and the Bible only "One of the pen and ink relics of Christianity."

I have in my house a book used in spiritualistic service. It contains a catechism and a hymn book. The catechism has these questions and answers: Q. What is our chief baptism? A. Frequent ablution in water. Q. What is our inspiration? A. Fresh air and sunshine. Q. What is our love feast? A. Clear conscience and sound sleep. And then it goes on to their religious great proportion of their religious service is a system of calisthenics. When they want to arouse the devotion of the people to the highest pitch, they give out the hymn on the sixty-fifth page.

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Ladysmith Free After Being Locked Up Four Months.

GREAT JOY IN ENGLAND.

Scenes of Wild Joy Never Before Known in This Generation.

Mark Relief of Little South African Town.

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Ladysmith's Headquarters, March 1, Gen. Dunderdahl, with the Natal Carbineers and a composite regiment, entered Ladysmith last night. The country between me and Ladysmith is reported clear of the enemy. Moving on Nelspour, I have just returned from Ladysmith. Except a small guard north of Spruit Hill, the whole of the enemy lately besieging the town have retired in haste and to the south of the town the country is quite clear of them. The garrison were on half a pound of meal a man per day and supplementing the meal ration by horses and mules. The men will want a little nursing before being fit for the field.

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The strain that for 118 days had kept the nation in terrible anxiety was removed. The lord mayor showed himself at a window out of which hung a huge City Imperial Volunteer flag and the crowd yelled itself hoarse. Street magistrates grabbed flying posters from newsboys and banished "Ladysmith relieved" to the roaring through. All thought of business was forgotten. Nothing could be done on the stock exchange but ring "God Save the Queen" and cheer. Business on the Baltic wheat market for cargoes closed at 1 o'clock. No one wanted to trade on the 1st of March. The stores put up their shutters and gave their employees a holiday.

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Garden Work for March. This is the active month for sowing all the seeds of the garden. The sooner most of them are sown the better, if the weather is favorable. We name them in the order in which they should be sown: viz. Garden Peas in varieties for succession, Cauliflower, Early Cabbage, Lettuce, Radish, Beet, Asparagus, Carrot, Parsnip, Salsify, etc. Under glass, sow Tomato, Pepper and Egg-Plant seed. Plant Irish Potatoes, Asparagus and Rhubarb roots, Onion sets, etc. Set out Cauliflower, Cabbage, Onions and Lettuce Plants, from hotbeds, after they have been hardened by leaving the glass open at night. Sow Herbs in a warm border. Prepare Melon, Cucumber and squash plants for later planting. Sow the hardy kinds of flower seeds, as they will flower earlier. Sow lawn Grass Seed.

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Shot at a President. During the carnival procession Wednesday a Venezuelan fired two shots at President Cipriano Caracas without effect. The president was afterwards acclaimed by the populace. The city is quiet. Gen. Castro became president of Venezuela last October as a result of the successful revolution against President Andrade, who fled from the republic. But, Castro was not recognized as president by the United States until Nov. 20, 1899. He is about 36 years of age, has been a strong supporter of the Liberal party.

HOW THEY MEET.

"You Made a Gallant Defence, Sir," Said Gen. Roberts.

Text of the New Act in Regard to the Subject.

Mr. Ashley failed to get the senate to pass his bill reducing the privilege tax on fertilizers 10 cents a ton. But he was more successful with his bill to provide that a purchaser of chemical fertilizers may have the same analyzed free of cost at Clemson college.

The act, which was approved by the governor on the 19th, reads:

Section 1. Be it enacted by the general assembly of the State of South Carolina: That from and after the passage of this act, any citizen of this State who shall purchase any commercial fertilizers or manures, shall have the right to have the same analyzed by Clemson Agricultural and Mechanical college, by taking a sample of same from at least 10 per cent. of such fertilizers in the presence of at least two disinterested witnesses, one to be chosen by the purchaser and one by the seller, who shall certify that such sample was taken from such fertilizers or manures, which certificate, with the sample, shall be sealed by a third disinterested party in the presence of said witnesses, and directed to Clemson Agricultural and Mechanical college.

Section 2. The said college shall have the said sample analyzed free of cost, and within three months after receiving the sample supply the purchaser of such fertilizers or manures with a certificate giving the per cent. of the different fertilizing ingredients of same, signed by the chemist of Clemson Agricultural and Mechanical college, which certificate shall be admissible as evidence in all suits relative to such fertilizers or manures, whether the same be instituted by the vendor or purchaser of same.

Section 3. That any vendor of commercial fertilizers or manures whose goods or wares fall short to the extent of 10 per cent. in any fertilizing ingredient guaranteed by the analysis on the sack or vessel holding same, when delivered to the purchaser, shall forfeit one-half the sale price thereof, to be recovered by suit or set up as a counter-claim to an action for the purchase price of such fertilizers or manures.

Section 4. Be it further enacted: That if any seller or vendor of fertilizers or commercial manures shall refuse, decline or neglect to choose a witness as provided in section 1, after having been notified or requested by the purchaser so to do, then he or they shall have forfeited their right so to do, and the purchaser shall select two witnesses, who shall proceed to take samples as herein provided. All samples of fertilizers drawn under the provisions of this act shall be subject to such other rules as may be prescribed by the board of trustees of Clemson college, not inconsistent with this act.

Section 5. All acts and parts of acts inconsistent with this act be, and the same are hereby, repealed.

A Pitiful Case. There is a white woman named Marie Martin, who is lying almost at the door of death in the house of a colored woman named Charlotte Smith, on Wofford street. Amid squalor and environment of utter degradation of choice of habit, this woman, who claims that her people live at Graniteville, is fast approaching the end of a dissipated life. In the county jail are lodged Mrs. Stokes, Mame Robinson and John Woodward, all white, who are charged with inflicting serious injuries on the person of Marie Martin. From the files gleaned by the reporter from Chief of Police Vernon it appears that several days ago a fight occurred at the house of Mrs. Stokes, in which Marie Martin, Mrs. Stokes and Mame Robinson figured. In the melee the Martin woman was struck on the left arm several times with a beer bottle. After this fight, in the course of a day or two, she claims that a white man named John Woodward struck her with an iron poker. On Monday Chief of Police Vernon was notified that the Martin woman was dangerously sick at the home of Charlotte Smith, colored, on Wofford street. He investigated the case and summoned a physician to the sick woman. This woman now lies at the point of death from blood poisoning, and if she dies the persons above mentioned will remain in jail on charge of murder and if she lives they will be tried for assault and battery with intent to kill. Marie Martin is a woman about 30 years of age, of medium build, and a brunette. She is of comely appearance and claims to come from a very respectable family near Charleston—Spartanburg Herald.

A Postmaster in Trouble. A dispatch to The State from Marion says Leonard L. Owens, postmaster at that place, was arrested Wednesday under a warrant issued by United States Commissioner J. W. Johnson on a charge of embezzling the funds of the postoffice. The warrant was issued at the instance of Postoffice Inspector Major, who for several days has been investigating the condition of the office and has discovered a deficiency in the postmaster's accounts amounting to over \$1,000. Mr. Owens was appointed several months ago by President McKinley, to succeed Capt. Douglas McIntyre, whose term had expired. The catastrophe that has overtaken the new postmaster in so short a time is very surprising, in view of the fact that he performed faithful and creditable service as a deputy of his predecessor. Owens waived examination and gave bond for appearance, several responsible gentlemen becoming security.

WOOD'S HIGH GRADE Farm Seeds. Our business in Farm Seeds is to-day one of the largest in this country. A result due to the fact that quality has always been our first consideration. We supply all seeds required for the Farm.

GRASS & CLOVER SEEDS, Cow Peas, Cotton Seed, Seed Oats, Seed Corn, Soja, Navy & Velvet Beans, Sorghums, Broom Corn, Kaifir Corn, Peanuts, Millet Seed, Rape, etc.

Wood's Descriptive Catalogue gives the best information about these and all other seeds; best methods of culture, soil best adapted for different kinds of seeds, and much more. Write for it. It is free. Catalogue mailed free upon request.

T. W. WOOD & SONS, SEEDSMEN, - Richmond, Va.

Killed His Mother. George Williams, a young Negro man, killed his mother while he was following the corpse of the husband and father to the grave near Pleasant Hill, Ga., Wednesday. The boy ordered his mother to stop her manifestations of grief. She said no attention to him and then he shot and killed her.

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ANALYSIS OF FERTILIZERS.

"You Made a Gallant Defence, Sir," Said Gen. Roberts.

Text of the New Act in Regard to the Subject.

Mr. Ashley failed to get the senate to pass his bill reducing the privilege tax on fertilizers 10 cents a ton. But he was more successful with his bill to provide that a purchaser of chemical fertilizers may have the same analyzed free of cost at Clemson college.

The act, which was approved by the governor on the 19th, reads:

Section 1. Be it enacted by the general assembly of the State of South Carolina: That from and after the passage of this act, any citizen of this State who shall purchase any commercial fertilizers or manures, shall have the right to have the same analyzed by Clemson Agricultural and Mechanical college, by taking a sample of same from at least 10 per cent. of such fertilizers in the presence of at least two disinterested witnesses, one to be chosen by the purchaser and one by the seller, who shall certify that such sample was taken from such fertilizers or manures, which certificate, with the sample, shall be sealed by a third disinterested party in the presence of said witnesses, and directed to Clemson Agricultural and Mechanical college.

Section 2. The said college shall have the said sample analyzed free of cost, and within three months after receiving the sample supply the purchaser of such fertilizers or manures with a certificate giving the per cent. of the different fertilizing ingredients of same, signed by the chemist of Clemson Agricultural and Mechanical college, which certificate shall be admissible as evidence in all suits relative to such fertilizers or manures, whether the same be instituted by the vendor or purchaser of same.

Section 3. That any vendor of commercial fertilizers or manures whose goods or wares fall short to the extent of 10 per cent. in any fertilizing ingredient guaranteed by the analysis on the sack or vessel holding same, when delivered to the purchaser, shall forfeit one-half the sale price thereof, to be recovered by suit or set up as a counter-claim to an action for the purchase price of such fertilizers or manures.

Section 4. Be it further enacted: That if any seller or vendor of fertilizers or commercial manures shall refuse, decline or neglect to choose a witness as provided in section 1, after having been notified or requested by the purchaser so to do, then he or they shall have forfeited their right so to do, and the purchaser shall select two witnesses, who shall proceed to take samples as herein provided. All samples of fertilizers drawn under the provisions of this act shall be subject to such other rules as may be prescribed by the board of trustees of Clemson college, not inconsistent with this act.

Section 5. All acts and parts of acts inconsistent with this act be, and the same are hereby, repealed.

A Pitiful Case. There is a white woman named Marie Martin, who is lying almost at the door of death in the house of a colored woman named Charlotte Smith, on Wofford street. Amid squalor and environment of utter degradation of choice of habit, this woman, who claims that her people live at Graniteville, is fast approaching the end of a dissipated life. In the county jail are lodged Mrs. Stokes, Mame Robinson and John Woodward, all white, who are charged with inflicting serious injuries on the person of Marie Martin. From the files gleaned by the reporter from Chief of Police Vernon it appears that several days ago a fight occurred at the house of Mrs. Stokes, in which Marie Martin, Mrs. Stokes and Mame Robinson figured. In the melee the Martin woman was struck on the left arm several times with a beer bottle. After this fight, in the course of a day or two, she claims that a white man named John Woodward struck her with an iron poker. On Monday Chief of Police Vernon was notified that the Martin woman was dangerously sick at the home of Charlotte Smith, colored, on Wofford street. He investigated the case and summoned a physician to the sick woman. This woman now lies at the point of death from blood poisoning, and if she dies the persons above mentioned will remain in jail on charge of murder and if she lives they will be tried for assault and battery with intent to kill. Marie Martin is a woman about 30 years of age, of medium build, and a brunette. She is of comely appearance and claims to come from a very respectable family near Charleston—Spartanburg Herald.

A Postmaster in Trouble. A dispatch to The State from Marion says Leonard L. Owens, postmaster at that place, was arrested Wednesday under a warrant issued by United States Commissioner J. W. Johnson on a charge of embezzling the funds of the postoffice. The warrant was issued at the instance of Postoffice Inspector Major, who for several days has been investigating the condition of the office and has discovered a deficiency in the postmaster's accounts amounting to over \$1,000. Mr. Owens was appointed several months ago by President McKinley, to succeed Capt. Douglas McIntyre, whose term had expired. The catastrophe that has overtaken the new postmaster in so short a time is very surprising, in view of the fact that he performed faithful and creditable service as a deputy of his predecessor. Owens waived examination and gave bond for appearance, several responsible gentlemen becoming security.

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